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knowledge and the literature of power. We have been used to think of the latter as the gift of wings lent to an identical content, by means of a new medium of expression. The democratization of literature may require us to welcome a new literature of power which bears to the literature of knowledge the relation which the average Sunday sermon bears to the Bible. The new sermon finds a larger audience than the old, it displays about as much and as little critical acumen as did its forerunner, but it performs the perhaps useful function of drawing attention to the sayings of greater people, and mixing them with sufficient of our own imbecility to make us feel interested in them. When the heart of the teacher is in the right place (as in the book before us), it is easy to forgive the shortcomings of the sermon. The next in order will carry the interpretation one step further, let us hope.

The book is of to-day (it discusses Mr. Lloyd-George's Insurance Act) and of to-day only. The ephemeral nature of the sermon is its excuse and its justification: but need it be so long?

London, England. MARY GILLILAND HUSBAND.

MARRIAGE, ITS ETHICS AND RELIGION. By the Rev. Principal P. T. Forsyth, M.A., D.D. London: Hodder & Stoughton, 1912. Pp. viii, 152.

Mr. Forsyth's book is an expansion of a lecture delivered in connection with the National Council of Public Morals. It is inspired by a desire to reply to those whom Mr. Forsyth regards as the most dangerous opponents of marriage as he understands it, namely, those "critical Idealists, who would dissolve the traditional view of the sanctity of marriage under the belief that its fixity is a premium on hypocrisy, and that they are exalting and purifying it." These people attack the traditional view of marriage in the name of freedom, but they play into the hands of the vicious, and they do not see the damage which would be caused if their views were adopted by society generally. Moreover, views destructive of the traditional view of marriage are supported by the literature of our time. We live in a literary age, and for this reason the æsthetic or erotic view of marriage tends naturally to be stressed, because this view lends itself best to literary effect.

Mr. Forsyth discusses marriage as it concerns the individual, as it concerns society, and as it concerns religion. He emphasizes the mutual disciplinary value of marriage. But the most interesting portions of his book are those in which he treats of divorce and what he calls "leasehold marriage," *i. e.,* marriage terminable by consent. He does not take the extreme sacramental view of marriage which, while it may believe that indissoluble marriage would yield the best results for society generally, yet declines to ground the sanction of marriage on any consideration of consequences, but simply on the command of God. And he would not agree that there is no logical stopping-place between this view of marriage and "leasehold marriage." The logical outcome of the sacramental view of marriage would seem to be that the remarriage of widowers and widows is adulterous. In Mr. Forsyth's view marriage "may be less than a church sacrament, but it is a moral; it is certainly more than a contract." "If not a sacrament, it is a means of grace." When Christ spoke of marriage he was not legislating. He was thinking of marriage "theologically, not sociologically, as an expression of the will of God for His Kingdom, and not as a piece of natural social ethic." "If Jesus was a legislator, Christianity must be monkery or Tolstoiism." The church ought to refuse to marry a guilty divorced person, but Mr. Forsyth offers us a most ingenious justification for the remarriage of the innocent party. Just as the exclusiveness of the marriage tie is destroyed by death, so the exclusiveness of this relation is destroyed by infidelity. "Hence, if the second marriage of the survivor is lawful after death, it is similarly lawful to the moral survivor after the other's death by infidelity and divorce." "Leasehold marriage," Mr. Forsyth argues, would lead to the degradation of the status of women. Women would suffer most from any relaxation of the traditional view of the marriage tie.

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CRIMINAL RESPONSIBILITY AND SOCIAL CONSTRAINT. By R. M. McConnell, Ph.D. London: John Murray, 1912. Pp. vi, 339.

The object of this book may be broadly described as the discovery of the true ground for the punishment of criminals. The first part consists of the discussion of four theories of punishment,—the expiation, retribution, deterrence, and reformation theories,—the *pros* and *cons* of which are very ably set out.